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THE DAY OF ATONEMENT.

REV. AND VERY DEAR SIR:—I have repeatedly been asked by my Christian friends whether the Jews make any mention of the sacrifices appointed for the Day of Atonement, in Lev. xvi.; whether modern Judaism has entirely forgotten that which constituted the *real atonement*, viz., the "scape goat," the high priest entering into the holy of holies, &c., &c. And as the *so-called* Day of Atonement has again been celebrated, a short sketch of the services of that day, which embodies the proceedings of the high priest, will, I am sure, be interesting to the readers of the *Chronicle*; and will also serve to show the condition of Israel, who now "abide for many days without a king, and without a prince, and without a *sacrifice*," and *without the atonement*. This may perhaps stimulate those who are enjoying the atonement of Him who is not only our High Priest on one day in the year, but the same yesterday, and to-day, and for ever, to feel more and pray more for the children of Israel, that they may "return and seek the Lord *their* God, and David their King," in these latter days. Amen.

The account I took from the prayers for that day. The translation is, with a slight variation, from Rabbi David Levy.

"As soon as the watchman proclaimed that the morning star had risen, the high priest was concealed from the sight of the people. He then put off his linen garments, bathed, and put on the golden garments; he then washed his hands and his feet, and slew the daily sacrifice of the morning; he received the blood and sprinkled it; he then went to offer incense, and trim the lamps. He then offered the burnt offering, and poured out the drink offering, performing the services according to order. He then washed his hands and feet, and put off his golden garments; and went and bathed, put on the white garments, and baptized his hands and feet. He then drew near to his own bull, which was placed between the porch and the altar, with his face towards the west, and his head turned towards the south; he

sustained his hand on its head, and made confession of his transgressions, not concealing any.

וכן היה אומר אנה השם חטאתי עויתי פשעתי לפניך אני וביתי : אנאכשם כפו נא לחטאים ולעונות ולפשעים שחטאתי ושעויתי ושפשעתי לפניך אני וביתי : וכו'

“And thus did he say: ‘O Jehovah,* I have sinned, I have committed iniquity, I have transgressed against thee; I and my household. I now beseech thee, by thy ineffable name, to forgive, pardon, and grant expiation for the sins, iniquities, and transgressions which I have committed against thee; *even* I and my household; as it is written in the law of thy servant Moses, from thy glorious mouth, For on this day shall he make an atonement for you, to cleanse you from all your sins, before the Lord.’

והכהנים והעם העומרים כעורה כשהיו שומעים את השם הנכבד והגורא מפורש וצא מפני וכ :

“And the priests and the people who stood in the court, when they heard the glorious, tremendous, and ineffable name proceed from the mouth of the high priest with sanctity and purity, they kneeled and prostrated themselves, falling on their faces, and saying, ‘Blessed be the name of his glorious Majesty for ever and ever.’

“The high priest proceeded then to the east of the court, where two kids were placed, purchased by the congregation; they were both alike in form and height, and stood there to make expiation for the iniquity of the backsliding nation. There were two lots of gold, which, after shaking them in a box, he put his hand in, and drew out the lot for the Lord, and the other for the strong rock. Having put the lot on the kid, he proclaimed aloud, ‘A sin-offering to the Lord;’ he tied a scarlet† twist on the head of the scape goat, and placed it exactly opposite to where it was to be sent; he then passed by, and drew near a second time to his own bull, and made again confession to the Creator of his sins, and the sins of his tribe.

“And thus did he say: ‘O Jehovah, I have sinned, I have committed iniquity, I have transgressed against thee; I and my household, and the sons of Aaron thy holy people. I now beseech thee, by thine ineffable name, to forgive, pardon, and grant expiation for the sins, iniquities, and transgressions which I have committed against thee, *even* I and my household, and the sons of Aaron thy sanctified people; as it is written in the law of thy servant Moses, from thy glorious mouth, For on this day shall he make an atonement for you, to cleanse you from all your sins before the Lord.’

* The Jews never pronounce Jehovah, but always Adonai. It was, however, the high priest's prerogative to pronounce it Jehovah on that solemn occasion. The Jewish prayer book has **השם**, meaning “*ineffable name*,” but I thought it best to give the exact words he used.

† There is a remarkable tradition generally believed among the Jews, which ought to be known to the readers of the *Chronicle*. Of the sending away of the scape goat, it is said in Lev. xvi., “He shall bear upon him all their iniquities.” The loosing of the goat was a sign for them that the sins of Israel should be sought for and not found, according to Jer. i. 20. In later ages they had a custom to tie one shred of scarlet cloth to the horns of the scape goat, and another to the gate of the temple; and it was concluded, that if the shred of scarlet turned white, as they say it *usually did*, the sins of Israel were forgiven, as it is written, “Though your sins be as scarlet, they shall be as white as snow.” Isaiah i. “But,” adds the tradition, “for forty years before the destruction of the temple by the Romans, (which is just about the time of the Saviour's appearance,) the scarlet cloth never changed color at all.”

“And the priest and the people who stood in the court, when they heard the glorious, tremendous, and ineffable name proceed from the mouth of the high priest with sanctity and purity, they kneeled and prostrated themselves, falling on their faces, and saying, ‘Blessed be the name of his glorious Majesty for ever and ever.’

“He then took a sharp knife, and slew his victim; he received the blood in a vessel, and gave it to a priest to stir it, that it might not congeal before the time of sprinkling; for if it had congealed, so that it could not have been sprinkled, it would have rendered the expiation abortive. He then took a censer of pure gold, which had a long hand, and put into it red-hot flaming coals. A priest then brought to him a large spoonful of the finest beaten incense. Taking the censer in his right hand, and the spoon (with the incense) in his left, he straight went towards the veil, and approached the staves of the ark, between which he put the incense, causing the smoke to ascend; he then went out. He took the blood from the priest who stirred it, and quickly entered between the staves; and dipping his finger into the blood, performed the expiation by sprinkling according to the number, once above, and seven times below, counting thus: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

“He (the high priest) went quickly forth, and left the blood on the golden seat, and slew the kid, and received the blood in the holy bowl; he then went to the appointed place of the ark, and made expiation with the sprinklings, in like manner as he did with the blood of the bull.

“He hastened and left the blood of the kid, and took the blood of the bull, and ran and stood without the veil of separation, and sprinkled on it as he had before sprinkled on the mercy-seat. He hastened and took the kid a second time, and sprinkled it in the same manner.

“He returned and mixed the blood, and purified the golden altar, by sprinkling seven times on the middle of it, and four times on its corners. He then hastened and drew nigh to the live kid, and made confession to God of the sins of the people, committed ignorantly or presumptuously.

“And thus did he say: ‘O Jehovah, they have sinned, they have committed iniquity, they have transgressed against thee; even thy people, the house of Israel. I beseech thee, by thy name Jehovah, to forgive, pardon, and grant expiation for the sins, iniquities, and transgressions which they have committed against thee, even thy people the house of Israel; as it is written in the law of thy servant Moses, from thy glorious mouth, For on this day shall he make an atonement for you, to cleanse you from all your sins before the Lord.’

“The high priest sent then the scape with a proper person to the strong rock in the desert.”

Oh! I wish I had the voice of a seraph, in order to ask *my people*, Where are all these things now? Where is your high priest? Where is the blood of the sacrifice? Where is the שער המשתלח (the scape goat,) upon whose head the sins of the people were confessed, and which then was sent away alive into the wilderness?

Oh that you would seriously and earnestly inquire after the reason why these essentials have departed! Oh that you would not rest satisfied with the erroneous notion, which has for so many centuries deceived our forefathers, that the mere annual *return of the day* is efficacious for the removal of your iniquities, but seek so long until you will find God *your* God, and David *your* King. Amen.

AMERICA.

BY REV. WILLIAM RAMSAY.

“Ho! the land of overshadowing wings.”—Isaiah xviii. 1.

EXPOSITORS of the Scriptures have found insuperable difficulties in their interpretations of this prophecy. None of them seem to be fully satisfied with their own conjectures in the case, nor are they any better pleased with the conjectures of others.

There is no country in the old world to which the language of the prophecy is fully applicable; and, by common consent, this country has been overlooked altogether. This country was not known to Isaiah, nor to any of the prophets. But the prophets often spake, under the influence of the Spirit of God, of things and of countries with which they were not familiarly acquainted; and they uttered prophecies whose meaning they did not fully comprehend. But, while they may have remained in the dark as to the meaning of many of their prophecies, which did not immediately concern them, nor the generations then living, to know, we are not to suppose those same prophecies would continue to be equally obscure to all subsequent generations, even before their fulfilment. On the contrary, coming events cast their shadows before them; and God, in his providence, does create in the heart of his Church a preparedness for, and expectation of, the events before they come to pass. When the prophets spake of a Messiah to come, they searched diligently what precise time chronologically, or what kind of time characteristically, the Spirit of Christ, which was in them, did signify. But when the time of his advent drew near, the Church, and the world too, were in the attitude of expectancy. A herald goes forth to prepare the way of the Lord and the hearts of the people for his reception. We may reasonably conclude, then, that as the day of the Lord draws nigh, “many will run to and fro, and knowledge will be increased,” so that that day may not “overtake us as a thief.”

It is true that the most of the prophecies which have any reference to the Jewish people are confined to the geographical limits of the four ancient kingdoms symbolized by the image of Daniel, viz., Assyria, Medo-Persia, Greece and Rome. But the Jews, in these latter days, have been dispersed beyond those ancient limits of the then known world. Hence, all the prophecies which speak of their second return must include all the countries where they may dwell, and whither they have been scattered. We cannot, therefore, suppose that God should make no mention, by any of his prophets,

of this country, where so many of the house of Israel now dwell,* and which is destined to occupy so large a space in the adjustment of the temporal and spiritual affairs of this world. Surely this country, destined to be the mightiest that ever existed on the face of the earth, cannot be overlooked by the prophets in their records of the future.

In the previous chapter the prophet had spoken of the judgments of God which should fall upon Damascus and Syria for their oppression of Israel, and adds, "This is the portion of them that spoil us, and the lot of them that rob us." But God turns his mind away from scenes of oppression to contemplate the condition of Israel when they shall be brought from a distant nation as an offering to the Lord of hosts; so that instead of their being oppressed and trodden down any longer, they shall be cared for, watched over, and be presented to the Lord of hosts, in Mount Zion, as an offering most acceptable to him. And this leads the prophet to speak, in rapturous terms, of the people by whom this is to be done. He therefore begins his description of the country where this honored nation dwells, by calling the attention of all to it.

"Ho! the land of overshadowing wings, that lies beyond the rivers of Cush."

The prophecy itself is confessedly obscure. But this obscurity is made far more so by the translation we have of it, and by the varied and contradictory expositions of commentators. Since the prophet wrote, the true Light hath appeared, and has given us an understanding of much that was to him unknown. And even since the translation of the Word of God into the English language, the providence of God has explained many portions of it which were to our translators perfectly incomprehensible. We have, therefore, more light than they had; not because we of this generation are better men, or more profound students of the Word of God than they were; but because the Son of God sheds more light upon the prophetic page as the day of earth's redemption draws nigh.

The first word of this prophecy is not a denunciation of woe to the land afterwards described in it. It is an exclamation of admiration and of wonder. It is a calling the attention of the world to it. It is not, woe to the land! but "Ho! the land," (הוי ארץ.) It is the same Hebrew word which we find in Isa. lv. 1, "Ho! every one that thirsteth;" and in Zech. ii. 6, "Ho! ho! flee from the land of the North, saith Jehovah." The word should have been so rendered in this place, "Ho! the land of overshadowing wings, that lieth beyond the rivers of Cush." This land lies beyond the rivers of Cush, or of Ethiopia. Ethiopia was inhabited by the descendants of Cush, the eldest son of Ham. It was the utmost boundary of the human family as known to Israel. But this prophetic land lies beyond it; it is beyond the limits of the then known world. If we place the prophet in Jerusalem, with his face turned westward while he utters this prophecy, he will be looking directly towards the United States of America, and away

* There are supposed to be 100,000 Jews now in this country, and their number is rapidly increasing.

beyond the rivers of Cush. It is "a land shadowing with wings," or "a land of overshadowing wings."

The ancient prophets designated different countries by symbols, or by their national emblems or ensigns. Hence they spake of Babylon under the symbol of a winged Lion, Dan. xvii. 4; Persia of a Bear; Greece of a Leopard; Rome of a cruel Beast. Cyrus is designated under the symbol of a Ram, and Alexander under that of a he-Goat. Rome, or the Roman army, in the days of the apostles, was known by the symbol of a rapacious Eagle. The reason of this was that there was something in the character or conduct of the individuals or nations referred to, which could be appropriately represented by the symbols named; or because some of these symbols may have been painted upon the standards or flags of the country. Hence, says our Saviour to his disciples, in reference to the destruction of Jerusalem, Matt. xxiv. 28, "Wherever the carcass is, there will the eagles be gathered together." Although this may have been a proverbial expression, yet it was also descriptive of the moral and political state of the Jewish nation and of the Roman army, whose standards had eagles painted on them, and by which the national existence of the Jewish people was to be destroyed.

In modern times the same thing is seen. England is distinguished by her Lion and Unicorn; Scotland by her Thistle; Ireland by her Shamrock; Turkey by her Crescent; and the United States of America by her Eagle. The Eagle is the emblem of our nation as such; while each separate State has its own ensign. The currency of our country is known, not so much by the Goddess of Liberty enstamped upon it, as by our eagle. It is not, like the eagle of Rome, perched upon high, with folded wings, betokening its selfishness and self-complacency, with its piercing eye gazing on all around, and watching for an opportunity to pounce upon and devour the hapless bird that may chauce to come within its reach. No; it is the eagle with outstretched or overshadowing wings. In one foot it holds an olive branch, the emblem of peace; the unmistakable token to the agitated and oppressed nations of the earth, that here peace and quiet may be found; and its being extended towards them is a silent, yet constant call to all the nations of the earth to come, and to join here in one united and peaceful brotherhood.

In the other foot are held the weapons of defense, as a pledge that they shall be used in defending the rights of those who may seek her protection, and be turned against those who may dare to disturb the peace and the harmony that exist in this great, this peaceful, this happy brotherhood. The overspreading wings denote that tender, that watchful care which is exercised by the parent hen over her dependent brood. They are here a fit emblem of that protection which is afforded to every man, whatever may be his nation, who puts himself under the guardianship of the laws of this land.

No symbol could better represent the real character of the government of these United States than that which we have. And the fact that we have it for the symbol of our country, makes us desirous to be that of which it is the symbol. An eagle, itself the king of birds, with its watchful, its parental eye; its overshadowing and protecting wings; the olive branch of

peace, and its weapons of defense, has been chosen by the fathers of our country as a fitting emblem of its present and its future character. They, doubtless, had their reasons for their choice in this matter; but in all probability, knew not that God, by his prophet, had designated this as the symbol of a guardian nation, of a great and mighty Republic, 2,500 years before that nation, by its declaration of its independence of kingly usurpation, had sprung into existence! So far then the symbols seem to designate this country in a striking manner.

The 2d verse of this prophecy is also peculiarly descriptive of the United States of America, and gives us additional probability, or evidence, if you please, that this country is the one referred to by the prophet, viz.:

“That sendeth ambassadors by sea.”

The Hebrew word (צַר) rendered here by the word ambassadors, means also an idol, (Isa. xlv. 16,) and also the form of a thing, (Ps. xlix. 15,) (Ken.) and a messenger, (Prov. xxv. 13.) In Joshua ix. 4, 12, the word occurs again. But here there is evidently a mistake; and the correction is made in many MSS. The word means “provisions,” and not “ambassadors.” And instead of reading, “they (the Gibeonites) made as if they had been ambassadors,” (וַיִּצְטַר) we should read, “they furnished themselves with provisions,” (וַיִּצְטִיר) The 12th verse of the chapter shows that the idea of furnishing provisions, and not that of sending ambassadors, is the proper one. The mistake in Joshua has doubtless arisen from using the letter R (ר) in some MSS. for the letter D (ד), which, in Hebrew, are so nearly alike that the one may easily be taken for the other. If we should allow of this change of a letter in this prophecy, the passage would then read, “which sendeth provisions over the sea.” If the sea be the Mediterranean, or the Atlantic, it is equally true; for the United States of America, in her national capacity, as well as by private enterprise, does send provisions over the sea. We have more than enough for ourselves, and in times of famine in foreign lands do send their starving multitudes the provisions they may need; and that, too, as a national gift.

But as no MS. copies of the Hebrew Bible seem to authorize this change of a letter in this passage, we cannot insist upon its being the correct interpretation of the verse, though it be plausible, or in itself true. If we take, then, the common rendering of the word, viz., *ambassadors*, the description is applicable to this country. America does send her ambassadors by sea. There is no foreign nation that we can reach except by sea. And this fact also shows us that the country referred to is a maritime country; that it borders on the sea, and carries on her commerce by sea.

The country is further described as sending these ambassadors “in vessels of bulrushes on the waters.”

If we take the Hebrew word (*go-me*) rendered here a *bulrush*, to be a bulrush, we shall have vessels of no great importance; and the interpretation would, in the estimate of many, exclude America from the prophecy altogether. This, therefore, needs special examination. In Job xxxix. 24, the verb from which the noun is derived occurs, and is rendered *swalloweth*. “He (the war-horse) swalloweth the ground with fierceness and rage.” The

idea there evidently is that he passes swiftly and furiously over the ground. And this is the very expression that the Bedouin Arabs now use, in reference to their fleet horses, "they eat up the ground." They pass swiftly over it. The word also means to drink or sip water, as in Gen. xxiv. 17: "And the servant said, Let me, I pray thee, *drink a little water* out of thy pitcher." Now because certain plants in Asia and in Africa absorb or drink in a great deal of water, they are called (*go-me*) absorbents. The bulrush being one of that class, is called by that name. The word is also used to signify the bark or stalks out of which small vessels were made. Such were used in Egypt on the Nile; and vessels of a similar character were used by our present race of Indians, and by the nations that peopled this country before the present race of Indians entered it.

If the use of the bulrush vessel be characteristic of a people, it will do to designate not only the ancient Egyptians but also their descendants. Now it is well known that Mexico was peopled by colonies from Egypt. The millions of mummies discovered near Durango, in Mexico, as described in the *Texan Star*, and the multitudes of Egyptian-like curiosities that have been discovered in various places in the country, clearly prove that the ancestors of Montezuma lived on the banks of the Nile. This description, therefore, may apply to this country, because its ancient inhabitants did use such fragile barks or vessels in ascending and descending the rivers of our continent.

But I prefer another view of this subject. These vessels (of גומע *go-me*) are vessels which *drink up water*, which *take in water*, which *go swiftly*. And hence they are called "swift messengers," or the ambassadors who sail in them are called so, because they go so swiftly in these vessels. Now this description is peculiarly and strikingly applicable to our steam-vessels, which really do *absorb*, or *drink in* water, as they plough their way across the seas; and they "*go swiftly*" too. From reading this description, and knowing what we now do of our steamboats, one would almost imagine that the prophet in vision saw our steamboats crossing the seas, going swiftly; and while they go, as living things upon the face of the waters, they get their nourishment or propelling power from the waters which they drink up or drink in, while passing through the same. The name of "iron horse," as applied to our locomotives, is not half so descriptive of the engine as that given by the prophet to our steam vessels—they go swiftly, and they are (*go-me*) drinkers in of water. The prophet, of course, could not know the peculiar construction of these vessels, nor was that necessary. He describes them as they would appear to one who saw them in motion. But God, who inspired the prophet to utter this prediction, did know their character, their internal structure, the nature of their working, and the power by which they were to be propelled. Hence the description which no one could give of them but He who knew precisely what they are. With all the knowledge we now have of them, I doubt whether any man, even the machinist himself who makes steam vessels, could give a better description of one than God has done here; certainly not in the narrow compass of *four words*.

This view of the subject, we think, gives us, if not clear evidence, certainly great probability that the United States of America is the country of which the prophet speaks in this prophecy: at least we judge it to be so; for there is not another nation on earth to which the prophecy so well applies.

Another inquiry now arises, viz.: What nation or people is it, in whom America is to be so interested, and for the bringing of whom to Jerusalem as a present to the Lord of hosts, their swift ships are to be employed? This question may be easily answered after we shall have considered the seven particulars by which the prophet distinguishes them from all others. They are described,

1. As a scattered people, or spread out.

2. As pillaged, or made smooth, by plucking off the hair of the head, Ezra ix. 3. This was, and still is in the East, one of the highest kinds of indignity that can be cast upon a man. The word, then, in this use of it, is synonymous with despised, contemned.

3. As terrible from the beginning; rather, *under terror* from this to a remote distance of time. This is the proper meaning of the Hebrew word rendered "hitherto." The idea is not that they have been a terrible people from the beginning of their national existence until that point of time, but that they were under terror or fear from the times of the prophet till a remote period of time.

4. As a nation of expectation. The noun (*kava*) is derived from the verb (*kava*) which means to stretch out the neck in earnest expectation of a thing; to earnestly look for or expect a person or thing. The Hebrew word is doubled or repeated, so as to give intensity to the idea: they are a nation of earnest, of intense expectation.

5. As trodden down or oppressed. See Luke xxi. 24.

6. As a people whose land the rivers have spoiled, or nonrished, or divided.

7. As a people to be brought to Jerusalem, to Jehovah in Mount Zion. Now it is evident that these distinctive features of this nation's character and condition can apply to none but the Jews. They have been emphatically scattered over all the earth. There is not a nation of civilized men on the face of the earth where Jews are not found; and they have been plundered and robbed of their property more than any other people on earth. They have become, as Moses predicted, Dent. xxviii. 37, "an astonishment, a proverb, and a by-word among all the nations where the Lord has led them." They are under terror now; for wrath has come upon them to the end of their dispersion. Yet still they are expecting their Messiah, and have been for ages past. And they still hope in his coming, and expect him to bless them in the land of their fathers. Their land and their city have been trodden down by the Gentiles, and they, too, have been, and are yet, trodden down, despised, and spoiled of their rights by multitudes who glory in the name of Christ, as well as by those who despise it. Their land also is nourished by the rivers that flow through it, or divide it; and in due time they will be restored to their land, the land of their

fathers, and shall worship Jehovah in Mount Zion. The Jews, then, are the people, without doubt, who are to be presented to the Lord of hosts in Mount Zion, and that too by the land of overshadowing wings.

There is but one thing more that I would now mention concerning this symbolized land, viz., this: it is to excite the admiration of the whole world. "All ye inhabitants of the world, and all ye that dwell upon the earth, when the standard is lifted up on the mountains, look ye! and when the trumpet is sounded, hear ye." The idea is, that when this nation shall be engaged in bringing back Israel, the whole world will be in commotion, and shall look on with astonishment.

But this must answer for the prophetic description of this country; for my object is not to explain all the prophecy, but only to bring out the evidence from it that the United States of America is, indeed, the honored country referred to. "Ho! the land of overshadowing wings."

JERUSALEM.

WE would call the attention of our readers to the movement at Jerusalem. Meshullam, a Christian Israelite, has at length broken the spell that has bound "Judæa capta" for centuries, by breaking the soil of the land of his fathers and revealing its productive nature. There has been always a tendency on the part of Jews in every age to visit the land of their ancestors and there lay their bones. In the course of Providence, obstacle after obstacle has been removed out of their way, until of late years thousands have gone there. But these having suffered greatly for the necessaries of life, others have been deterred from the pilgrimage. Meshullam has proved how this obstacle may be removed by the promotion of agricultural pursuits. The Jews have hailed this new era in the history of the land of promise with demonstrations of joy, and have petitioned their own people in different countries for the means to put Palestine under cultivation. As yet no experienced farmer has gone on the ground. There is needed in Artos, the locality of Meshullam, a scientific and experienced farmer. A thorough New-England farmer proposes to go out. In a recent letter he says:

"I did not make the inquiries at your office with any view of 'turning missionary,' but simply from the interest that I felt in the enterprise of Meshullam. It has seemed to me for some time past that the prophecy in the 36th chapter of Ezekiel respecting the mountains of Israel was about to be fulfilled; and it has done its share in awakening in me a more intense desire to visit that land—a desire always very strong. The thought has often occurred to me whether or no I could be of any use at Artos; and the answer has as often come back, 'I do not know that they want *Gentiles* there.' These were points on which I wanted information, thinking only that the time might come, or rather wishing it might come, when I should be able to help a little."

He states further that he was bred a farmer and now owns a farm, and is independent in his circumstances; that always having had a taste for mechanics, he has, for many years back, spent much time in his shop making

household articles and agricultural implements, and can do carpenter and joiner work; that he is willing to go out to Palestine, leaving his family at home until he gets under way out there. He proposes to take a supply of clothing and all the tools he may need, and place himself at the disposal of the friends of the cause.

This is the very man that Artos needs to make it blossom as the rose. Shall he be sent out? This question cannot come up formally at present before the American Society. It must be answered by individuals.

His expenses out must be raised by voluntary contributions. We have received already towards the object \$24. The Editor of the *Jewish Chronicle* will be glad to receive donations for this purpose. Now, it does not matter what be our belief touching the restoration of the Jews, in this enterprise. Providence has opened a most promising field in the ancient home of Israel for missionary operations through the circumstance of Meshullam's experience. He is a Christian. The Jews in Palestine are orthodox Jews, and considered the most pious in the world. But a great number of them have been completely conciliated by the spirit manifested by Meshullam. They see in him Christianity as it is. They admire it. For the first time for ages, orthodox Jews repose confidence in a Christian. Meshullam and other Christians that go there for agricultural purposes can wield more power among the Jews there than all the Rabbies in the world. But they will make Palestine more attractive than ever before to pious Jews in every part of the world, by showing how, after their arrival, they can avoid suffering and starvation. Thousands will then visit the "Promised Land." But more than this, France, Russia, and Turkey have joint claims to that whole land. It is a source frequently of serious diplomatic trouble. Lately a chief officer made a proposition to the "Sublime Porte" to buy out the claims of France and Russia, and then sell the whole to the Rothschilds. The initiatory steps cannot be taken until the Rothschilds signify their willingness to enter into the proposed negotiations, which of course they will never do from pious motives, nor until the purchase promises to be a good investment. Agricultural operations will soon increase the value of real estate, and make the purchase a good investment. Christians thus have it in their power, under God, to restore Palestine to the Jews, and again begin at Jerusalem to preach the gospel. Who will "come over and help us"? Who will "come up to the help of the Lord against the mighty?"

BASLE IN JUNE.—The decree of banishment against the Jews has been executed with all rigor. Out of the city, five wholesale dealers resident there have been removed, and from the country district fifty more families. The most remarkable circumstance is, that the authorities of the cantons who have banished them, have furnished them with the most laudatory testimonials, and were compelled to designate them as moral and blameless men of unblemished character. The Supreme Tribunal of Basle expresses, in its report to the Court of Appeals, its regret that it was compelled to proceed with such rigor against houses so every way honorable. This document has been deposited with the Ambassador of France. The banishment had no other motive than commercial rivalry.—*Jewish Gazette*.

THE HARP OF JUDAH.

SWEET harp of Judah! shall thy sound
 No more be heard on earthly ground,
 Nor mortal raise the lay again,
 That rung through Judah's sainted reign?

No; for to higher worlds belong
 The wonders of thy sacred song:
 Thy prophet-bards might sweep thy shords,
 Thy glorious burden was the Lord's.

Thy lay, descending from above,
 Full fraught with justice, truth and love,
 His Spirit breathed and mingled there
 As much of heaven as earth could bear.

Kind was its tone—its warning plain;
 But rebel Israel scorned the strain;
 Proud, careless, unabashed they trod,
 Nor owned the voice of Zion's God.

Then fell at length the vengeful stroke;
 The necks that scorned to bend he broke;
 The shrine his hand had guarded well,
 Himself destroyed—and Zion fell.

Final and unretrieved her fall;
 The heathen ploughshare razed her wall;
 And o'er the race of Judah's kings
 Rome's conqu'ring eagle clapped her wings.

Yet, harp of Judah! rung thy strain
 And woke thy glories not in vain;
 Yet, though in dust thy frame be hurled,
 Thy spirit rules a wider world.

Though faintly swell thy notes sublime,
 Far distant—down the stream of time:
 Yet to our ears the sounds are given,
 And e'en thy echo tells of heaven.

Through worlds remote—the old, the new,
 Through realms nor Rome nor Israel knew,
 The Christian hears, and, by thy tone,
 Sweet harp of Judah! tunes his own.

From the London Jewish Chronicle.

J E W I S H I N D U S T R Y .

PROVIDENCE has ordained our wants to be of incessant recurrence, which compels us to have recourse to labor in order to gratify them. A law, common to humanity, ordains that we should be useful to each other.

None of us can dispense with labor. It is the first necessity of life. And one of the wisest dispositions of nature is, that great results can only be accomplished by the combined efforts of many, thus imposing on us all a common brotherhood of labor.

Life is not to be considered by space of time, but by the way we employ it; and labor is the wisest and most useful employment of life. Without it, the world would only be trouble and chaos; without it, want would continually exhaust us; without it, passion would be uncurbed, for labor is the pioneer of virtue and civilization, and is the safeguard of society.

In youth, labor is the means of developing strength and intelligence. In riper years, it sustains fortune and health. In old age, it re-animates.

Activity keeps us in good humor, and disposes us to all undertakings; but idleness is a rust which eats away the human faculties, and benumbs mind, heart, and vital strength. The industrious man is only content when his work is completed. The idler is always on the point of doing something, but has not energy to proceed. Others dread labor, through a species of cowardice.

In our youth it is especially necessary to work, for laziness develops passions which lead to vice. Whilst the arm is occupied, the head thinks not of evil doings. And when should we labor, if not when we are young, and in the full enjoyment of strength? Misery is the lot of those who pass their best years in inactivity. They must work "some day;" but then age will have enfeebled, idleness will have enervated, and labor will become a *punishment*.

Mental labor occupies a just claim to an elevated rank in social life; but manual labor is neither less important nor laudable; for to the laborious hands of the mechanic we are indebted for the bread which nourishes, for the drink which quenches thirst, the house which shelters us, the garments which cover us, and for the means of satisfying the numerous wants which we experience under a thousand different forms. Those then who regard the mechanic with disdain are vain and weak-minded.

Our laws guard the interests of the artisan as in reason and justice; society protects his industry, assists him when out of work, and admits his children to its noble public schools; and private clubs support him in sickness, and secure to his old age befitting comfort. If, then, the mechanic does not work through idleness, he is a criminal and a coward. If he "combines" to obtain unjust wages, he places himself in rebellion against the laws of trade, and in injuring society, destroys his own interests.

The lot of the mechanic depends in a great measure on himself. In becoming industrious, laborious, economical, and sober, he has attained the path which leads to fortune. An intelligent and persevering labor is an investment of property, to succeed to which is often more valuable than to a capital. The great names which honor European industry have taken birth in obscure workshops.

If all mechanics are not destined to become manufacturers, all at least may acquire by labor a share of prosperity, with means to bring up their family, and to save some resources for old age. "Poverty occasionally will appear at the door of the industrious man, but seldom enters it to retain possession."

In all time, *industry* has been held in honor among Israelites. The Bible

tells us that the Deity labored six days in the creation of the world; not that fatigue or repose can be attributed to the Omnipotent, but because the book of Genesis teaches us a sublime lesson, and ennobles labor in thus displaying the work of the great Architect of the Universe.

Our patriarchal saints led an active life. They tilled the ground, they raised their flocks, and occupied themselves with agricultural and domestic duties. In Egypt, under the Pharaohs, the sons of Jacob were oppressed with the task of day-laborers. In the desert, in the construction of the sacred tabernacle and the ark, they displayed a combination of skill and industry—of the dyer, caster, goldsmith, and embroiderer. In the Holy Land, the Israelites pursued agriculture with such zeal, that “the fertility of the plains of Judea was proverbial; and they prepared and wove the wool of their flocks superior to the Hindoos of Cashmere.”

Labor was so general in Palestine, that Saul, though proclaimed king, returned again to the plough; and David, when he was elevated to the throne, was shepherd to the flocks of his father. Nearly every description of *industry* flourished at Jerusalem; and during the rabbinical era, manual labor was held in such honor, that the compilers of the Talmud were distinguished by their occupation. Thus we find Rabbi Jochanan, the “shoe-maker;” R. Joseph, the “carpenter;” R. Isaac, the “smith,” and R. Simeon, the “weaver.” At Babylon, Lydia and Phrygia, they were renowned under Antiochus for their skill in agriculture. At Rome, they built the theatre of Vespasian. During the dominance of the Gauls, they alone preserved the germ of industry among the barbarians by whom they were surrounded. Under the Visigoths, the wines of Jewish growth were celebrated; and under the Saracen Moors, they established in Spain numerous manufactories of leather and paper. In France, from their first establishment in that country, they were noted dyers and goldsmiths, and obtained reputation for the art of finishing guns, and embroidering in gold and silver. They introduced and matured, at Trevoux, the best mode of refining and drawing gold; and in the eleventh, twelfth, and thirteenth centuries, they successfully followed various trades and mechanical arts.

In the reign of Philip Augustus, they had established in Paris forty-two cloth manufactories. In the sixteenth century, they offered to free the lands of Gascony, if permitted to reënter France! In 1550, Henry the Second, in the letters patent by which he permitted them to establish themselves at Bordeaux and Bayonne, admitted it was “in consideration” of the wealth they produced to the country by their “manufactures and industry.” They introduced into Sicily the culture of indigo; into the Brazils that of the sugar-cane; and by their emigrations to the confines of Africa, and to the colonies of America, Jews have been instrumental in disseminating the arts of civilization. In Italy they very early established important manufactories. Pope Sextus the Fifth granted to a rabbi named *Meir* the first patent for manufacturing silk. Portugal is indebted to them for the introduction of printing; and Holland owed to Hebrew artisans its superiority in the working of gems.

Poland reckoned within its limits, in 1538, ten thousand Jewish artisans. Nearly all its roads have been made by Hebrew laborers. The official return to the Diet, in 1830, reported 113,593 as the number of Israelite artists and workmen distributed in Poland.

Since 1573, the Jews of Morocco have followed the trades of saddlers, shoemakers, and dyers; and at the present day they are considered the best goldsmiths in the country. At Fez, Tunis, and in the states of Barbary they abound as agriculturists.

In Palestine, Ethiopia, Egypt, and Greece, in a considerable part of Russia, the Ukraine, and the Indies, the Jews obtain their principal means of subsistence by agriculture and manual labor. In Abyssinia, the *Falasjas*,

or "Black Jews," furnish the country with masons and smiths; and their superiority in mechanical skill is there so great, as to be attributed to a supernatural power.

In the principal countries of Europe, the Israelites are not strangers to any of the arts; and in England the products of their manufactures have obtained numerous distinctions at the late Exhibition of the Industry of all Nations.

It has been observed by a celebrated writer, and is now admitted, that the Israelites only ceased exercising "arts and trades" when these rewarding avocations were *prohibited them*, and they were so compelled to resort to commerce. Thus there is every reason to hope that the efforts of liberal minds to cause the Israelites to advance in the path of honorable industry will be crowned with complete success, and that their progress will triumphantly refute the calumnies of the past. It will be difficult to restore agriculture to the rank it once occupied amongst Israelites. In calamitous times the Jews sowed without knowing if they would be permitted to reap. No wonder agricultural pursuits became repugnant to them, as they were robbed of their produce whenever it suited the spoliating caprice of their "lords" to pounce upon them. Sheltered by protecting laws, and in the midst of all the encouragements which are extended to agriculturists, many now-a-days with difficulty can understand why the Israelites retrograde amidst the general movement; and that notwithstanding their ideas of order, economy, independence, and domestic happiness, which are so intimately connected with agricultural pursuits, they avoid the life of the farmer, the success of whose crops depends on prudence, industry, and the blessings of Providence, not on the caprice of landlords. We should honor the agriculturist. It is he who contributes to our nourishment, who excavates canals, forms roads, and prepares the soil for seed. Let us encourage our children to imitate him, and let us respect him as a soldier of the great army of civilization, commissioned by the Eternal to mature the most essential productions of nature.

EPISCOPAL JEWS' CHAPEL ABRAHAMIC SOCIETY.

The following Report was read at a meeting held on October 14th, 1852, before the Episcopal Jews' Chapel Abrahamic Society of London, which will be read with interest:

Through the mercy of God your Committee are permitted to lay before the friends and members of the Abrahamic Society their Seventeenth Report, and to give an account of the work committed to them; and in so doing they are forcibly reminded of the following words of our Divine Master: "Ye have the poor with you always, and whensoever ye will, ye may do them good."

This prediction has been verified in every age. Scarcely had the infant Church at Jerusalem emerged from Judaism, through the preaching of the Word, when the apostles found it expedient to have men chosen for the special purpose of looking after and providing for the poor; and as we proceed in the annals of the Church's history, we find that wherever a community of believers had been collected, there the poor of the flock were cared for, according to the apostolic injunction: "To do good and to distribute forget not, for with such sacrifices God is well pleased."

The religion of Jesus has, at all times, and in all countries, raised up alms-houses and hospitals, asylums and institutions, for the widow and the fatherless, the needy and the destitute, the sick and the poor, the homeless and the stranger.

Christianity came down from heaven's holy abode to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn.

Christianity says not to the brother or sister who is naked and destitute of daily food, "Depart in peace, be warmed and filled." No, *Christianity* gives meat to the hungry, and drink to the thirsty, provides a home for the stranger, and clothes the naked; visits the sick and those who are in prison. *Christianity* teaches the disciple of Christ to follow in the blessed footsteps of Jesus, who went about doing good.

The Christian is not soon weary in well-doing, even if his good intentions should occasionally be abused, for he remembers that Jesus has instructed him to be like his Father in heaven, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Animated by this Christian spirit, the servants of God in our days consider it a privilege and a duty to care for the poor, who, by the preaching of the gospel, are brought out from Pagan and Jewish unbelief, and enter the Church of Christ.

Influenced by this Christian spirit and love, the Abrahamic Society was first established, in behalf of the poor of God's ancient people, who, from time to time, might be brought to the saving knowledge of Christ Jesus, by the preaching of the gospel. And your Committee have been endeavoring, as they humbly trust, to carry on the work intrusted to them in this Christian spirit during the last fifteen months.

It is well known that the main object of your Society, though not exclusively, is to provide for the poor inquiring Israelite *whilst under religious instruction*, and to assist him after his baptism to *settle down* and procure in some way or other his maintenance by his *own industry*, which enables the young convert to remain still under the guidance of the Mission, and secures him from travelling through the length and breadth of the country in search of bread, which has proved so detrimental to our holy cause.

Your Committee are thankful to state that, with but small means, they have been enabled, through the blessing of God, to assist every deserving case which was brought before them, their income having amounted during the last fifteen months to £213, which shows an increase over the last year's income of £47. Within this period one hundred and sixty-eight grants have been made to ninety-six individuals of the house of Israel, all of whom have been for a longer or shorter period under religious instruction.

Twenty-eight, namely, twenty-two adults and six children of that number, have been baptized in the course of last year, twenty-four in the Episcopal Jews' Chapel, Palestine Place, and four in other churches in London. Six who had been baptized in other countries, and afterwards came to London, were assisted on application by your Committee, of whom three have entered the Operative Jewish Converts' Institution, and three have left again.

One Israelite, who was baptized and learned a trade in Germany, has been assisted by your Committee, at the recommendation of a missionary, to commence his business in that country.

One family, and two individuals, who had been baptized some time previous, have been assisted to emigrate to America; and sixteen are still under instruction.

Some of the remainder of the above-stated number have left London, chiefly because they could find no occupation, to continue their inquiry in other places; one of them has recently been baptized in a provincial town. Some discontinued their instruction because they could not make up their minds to come out from Judaism; and again, in others, no love for the truth was discovered, therefore they were no longer assisted. All, however, have heard the gospel of Jesus. May it still be to them a savor of life unto life.

Your Committee lament to state that one individual of those who he

been baptized has proved to be an unworthy son of Abraham; he lived in sin and deceit, and being detected, he left for another part of the world. May the Lord have mercy upon him, and grant him repentance unto life!

Two others, we grieve to say, fell deeply after their baptism, and were consequently disconnected with your establishment. Your Committee, however, have some reason to hope that they have repented of their sins—asked and found pardon in the blood of the Redeemer—and trust they will, from henceforth, watch and pray, and walk circumspectly, even worthy of their high calling.

Of the rest of those who have been baptized, and who have partaken of your bounty, your Committee are thankful to report that they are giving satisfaction.

In conclusion, your Committee beg to thank the friends and subscribers who contribute to their funds, especially those kind friends of Israel who, on application, have so generously assisted them to carry on their work of love; and they would express their hope that the more the work which the Abrahamic Society has in hand will be known among the friends of Israel the more will they be assisted to the furtherance of God's glory, and the welfare of immortal souls.

CONTINENTAL RETROGRESSION.—The proceedings of the Frankfort Senate abolishing the law of 1849, which gave political equality to the Hebrews in that free town, are a further exemplification of the tyrannical and reactionary policy of the German potentates. In Frankfort, so absurdly styled a "*freistadt*," there are now three garrisons, viz., the Austrian, the Prussian, and Bavarian. The Senate of Frankfort, it is but fair to conclude, would be too happy to maintain the Jews in all their former privileges, well aware that the town owes a large share of its prosperity to their residence. The wealth, enterprise, and orderly character of the Jews, render them peculiarly fit for all the public duties and offices they have hitherto been called on to perform; but the "Bund," in its jealousy, or its determination to crush every thing that savors of liberality, has decided that they shall revert to their position as existing in the year 1815, and the luckless Senate has but to comply. We can scarcely say what may be the issue, but a Hamburg journal announces that fifty-seven of the greatest Israelite families, including Mr. Aselon Rothschild and the Consul of Modena, Mr. B. H. Goldschmidt, have resolved to leave the place and establish themselves elsewhere. This may or may not be true, but it is precisely the retaliation that should fall on all narrow-minded States.

AUSTRIA.—His Majesty, the Emperor of Austria, has conferred upon M. le Baron James de Rothschild, Consul-General of Austria at Paris, the dignity of Commander of the Imperial Order of the Iron Crown.

A young Israelite of Sarreguemines, M. Honnel, a licentiate of law, has obtained a silver medal at the Faculty of Strasbourg for a thesis upon the Roman law.

BARON ROTHSCHILD, M. P.—The first meeting of the House of Commons since the recent elections took place on October 4th, for the purpose of electing a Speaker. On the occasion, Baron Lionel de Rothschild attended in his place and voted for the Speaker. The Baron was seen to shake hands with the Chancellor of the Exchequer. It is rumored that the Baron intends, when an occasion offers, to speak and vote, braving the penalties for so doing.

Missionary Intelligence.

REV. G. D. BERNHEIM'S REPORT.

MANY of our dear readers of the *Jewish Chronicle* have no doubt frequently thought and said, Why cannot we hear something from our missionary in Charleston, and why is he silent so long? Ah! my dear friends, the answer to this question is truly saddening to me: our family has again been led through the deep waters of sad affliction. It is but a few months since we lost an affectionate and pious sister; but alas! death did not stop here, but also carried away from our midst the guide of our youth who first taught us to pray, and led us to the Saviour. Our dear mother fell one of the first victims of the yellow fever, which prevailed in Charleston during the past few months. Nearly our whole family was sick with fever at that time, so that no one of our family could attend mother's funeral. God has certainly led and is still leading us in a mysterious way, but He is our heavenly Father, and cannot do any thing wrong or injurious unto us; "behind a frowning providence he hides a smiling face;" and I know and feel assured that "all things will work together for good, if we only love and fear Him."

We were advised by our friends to leave the city until the sickly season was past, and live for a short time in the country, where it would be healthy; and thus recruit ourselves from the effects of the disease.

I spent the most of this interval in my missionary labors, in presenting the cause and claims of Israel to some of the Christian churches in this State, where I met open and liberal hearts beating with love and compassion for the blinded Jews, where I accomplished more than ever I have done in so short a space of time, and where I met with uninterrupted genuine and heartfelt hospitality. Such feeling for poor blinded Israel I seldom witnessed; it was truly encouraging. Thanks be to the great name of Jehovah, our Society is doing a great work even in awakening an interest in Christians' hearts and minds for the conversion of the Jews; therefore we should labor faithfully until the whole Christian Church will learn to know her duty also towards Israel, and learn to fulfil the whole command of Christ, "Go ye into all the world and preach the gospel to every creature." Then will the Church also feel able and willing, and find ways and means sufficient to accomplish something in performing her duty to the long neglected lost sheep of the house of Israel.

In my travels through the different towns and villages in this State, I came in contact with several Israelites, and frequently passed away hours in interesting conversation with them on the all-important topics which generally must be interesting to the mind and feelings of a Jew.

In F—— I met a Jew who seemed to take much pleasure in sin, folly, and in breaking God's law. I spoke with him, earnestly reprov'd him, and begged him affectionately, if he still had any regard left for his soul, to cease to do evil and learn to do good, to repent of his wickedness and fly for mercy to his God, who could and would abundantly pardon him if approached in a proper manner, which is laid down in his holy word, and so plain that "the wayfaring man, though a fool, need not err therein."

Called on Mr. ——, who welcomed me in a very friendly manner, but who was so much engrossed in his business that he could not speak much with me at that time; and as I did not obtain another opportunity for doing so, I left him to the mercy of God. I understood that his lady at one time became very seriously concerned about her soul's salvation, and attended

Christian worship and the prayer-meetings very frequently; but for some cause or other the plant which sprang up then did not become matured. However, we will earnestly hope and pray that the good seed then sown may not be entirely destroyed, but spring up some future day, and bring forth much fruit to the salvation of her soul.

I also called here upon a Jewess, with whom I conversed for a long time. Oh! how it gladdened my heart to hear her converse so intelligently about the resurrection, the judgment, the dwelling of the Messiah with all the saints, both among Jews and Gentiles; the glory of the Messiah when all nations shall be converted and believe in him, and when there shall be one shepherd and one fold. Well, thought I, there is still no great difference between a true believing Jew and a sincere Christian; but I felt sad when I thought that she might now adore that expected Messiah, who has already appeared upon the earth, has fulfilled the law and the prophets for us, who has made an atonement for our sins by the shedding of his blood, that we might be healed by his stripes, and who certainly will come again here upon this earth, and fulfil all her expectations of a future Messiah. Then I also thought, if God would only remove one little particle or corner of the veil of prejudice that now covers her eyes, she must and would have light imparted unto her to be able to "look upon Him whom they (the Jews) have pierced." Zech. xii. 10.

Other interesting conversations which I have had in my several tours, I will mention in my next report.

LETTER FROM MR. COHEN.

ALBANY, 140 State street, Jan. 1, 1853.

REV. SIR:—In reviewing the labors of the past year, I feel I have abundant cause to unite in the humble yet thankful acknowledgment, "The Lord hath done great things for us, whereof we are glad." The old strong prejudices are weakening, and truth is gradually making an impression upon many a mind, and changing the erroneous views against Christianity prevalent among our benighted brethren. The Old Testament Scriptures are greatly in demand, and the Hebrew New Testament received and read freely by several inquirers after the truth. Who knows what that Word of life may effect in God's own way and due time? The conversion of the Hebrews is indeed by no means an easy work, and here (considering the very great spiritual distress) seems to be the hardest. Let us not, however, lack faith in the power of God, but manifest by our persevering labor, and the employment of measures suitable and fitting to this peculiar field, that nothing shall be left undone on our part to draw down a blessing upon the agency we put forth to teach and preach the gospel to every creature among all nations, "beginning at Jerusalem."

The times evidently demand new activity and zeal in every department of Christian benevolence. Let us, therefore, never be weary in well-doing, but feel as we ought our very solemn responsibilities, and faithfully encourage the sowing of the truth of the gospel of peace in the midst of the too long neglected seed of Abraham, earnestly and fervently praying that the Spirit of all grace may make the preaching of the Word effectual to their souls' salvation; resting assured that God will not withhold his blessing.

The following remarks of a Jew to a Jew will be read with deep interest by every friend of our most noble cause.

A Hebrew, to whom I have given a Hebrew New Testament, was one day very strongly upbraided by another Hebrew for reading what he called a dangerous and blasphemous book. The inquirer's reply was: "I am fully aware that the majority of the Jews detest reading the New Testament; but I am persuaded they are in error. The more truth is investigated, the brighter it shines; and the more error is investigated, the more

odious and deformed it appears; for error always thrives in darkness, but the sun of truth, when permitted to shine over it, disperses it as the darkness of night is dispersed by the rising sun. Why shall I be afraid then to read what you call a dangerous book? If it contains truth, truth will finally prevail; and if it contains error, I will reject it. Let us not, however, forget that Christianity, as well as Judaism, is of Jewish origin, and the New Testament was written by Jews who were eye-witnesses of the events contained therein."

This candid and straightforward answer did so much incense the other Hebrew, that he tried to persecute him in every possible way he could. Alas! what do Jews suffer from their brethren as soon as they are in any way inclined towards Christianity!

Oh! let every one who can feel for a nation's spiritual distress, and such as love the Lord Jesus Christ, remember us at the Throne of Grace, that God may hasten the time when "Ephraim shall no more envy Judah, and Judah shall no more vex Ephraim;" and when "He shall set up the ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And finally, being prompted by the deepest sympathy for the desolate posterity of patriarchs, prophets, and apostles, let us excite the Christian feelings of affection of each other, and strive to become instrumental in rescuing some of them, not from the temporal death, but from that living death which, ever dying, never dies!

I am, Rev. Sir, yours very truly,

JAMES COHEN.

LONDON.

LETTER FROM THE REV. F. C. EWALD.

MR. EWALD'S last missionary report contains the following :

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." This, if I mistake not, has been, and still is, the effect of the preaching of the Word of God amongst the Jews in England. The gospel leaven is working silently, but the blessed effects are visible.

Great desire for Scriptures among the Jews.

There is a great desire for the written Word of God amongst Israel in this great city. No sooner have I received a supply of Bibles in Hebrew, German, English, and Dutch, than they are distributed to those who wish for them. I know that others who are laboring in the same field do the same; eight hundred English Bibles, Old Testament alone, have been circulated by one Christian individual in this city within a short period.

The Bibles are read in private families, at schools, and even in the synagogue I have met with the whole Bible, Old and New Testament. I went on a Saturday into one of the synagogues, and whilst I was listening to the reading of the law, a young Israelite politely offered me a Bible, pointing out to me the place which the rabbi was reading in the law. That Bible was an English Bible, containing both the Old and New Testament, and I saw several in the hands of the Jews in the synagogue.

The first visible result of their reading the pure Word of God is a disgust to Talmudical tradition, a longing for a purer form of worship, a seeking for something better, which they will find in Moses and the prophets, even Christ the Lord. We, who wish well to Israel, and watch their movements, must rejoice to see them awakening out of their long, long lethargy. Will not Moses and the prophets speak to them, as the apostle Paul did when at Athens? "Whom ye ignorantly seek declare we unto you, Christ the Son of David, the Messiah, the Lord, the Jehovah our righteousness."

Progress of Reform among the Jews in London.

The reformed synagogue of Margaret-street is well known, but not so another movement in the same direction. Others wish also for reform, and that the Talmudical prayers should be expunged. The Jewish girls, alas! so long neglected through Rabbinical tyranny, which excluded them from the house of prayer so long as they are unmarried, are, it is said, to receive a better education, and at a certain age they are to be publicly confirmed.

Movement among the Jews in regard to their Restoration to the Land of their Fathers.

Then the reading of the pure Word of God is instructing them respecting the glorious promises referring to their national restoration to their country, and their conversion to the Lord. Rabbi Judah Elkali, a learned rabbi from Semlin, has travelled through the Continent of Europe to stir up the Jews to organize associations in order to promote the regaining of their father-land; but he found no where a willing ear, and so he crossed over to England. Here he applied to some in authority among the Jews, and showed a manuscript, written by himself, proving from Holy Scripture that the time had arrived when Jews must take steps for returning to the land of promise; but he was not well received in high quarters. The reply was, "You will increase the misery of our captivity;" which was afterwards explained in this way: "The Jews in England wish to be admitted into Parliament, because they wish to consider England as their father-land; if they look for another country as their home they will not be admitted." Rabbi J. E. was more fortunate in other quarters; his manuscript has been printed in Hebrew and English, and a Society has been formed in London amongst the Jews to further the object of the rabbi.

Baptism.

On Sunday evening, November 7, a highly respectable Israelite was baptized at the Episcopal Jews' Chapel, who had been previously prepared for that solemn step by me. These are the days of the ingathering of the first fruits. May we live to see the full harvest come in!

LETTER FROM MRS. HISCOCK.

MRS. HISCOCK has given us the following particulars respecting an aged Jewess who has lately departed this life in peace, having, throughout her Christian course, given evidence that she was a sincere and humble follower of the blessed Saviour:

Death of a Believing Jewess.

It was in the early part of 1848 that Mrs. Ransom first called upon me to ask if I could assist her sisters to some work. In reference to herself she told me that she had lived in prosperity, and been brought up in a respectable Jewish family; was now a widow, in reduced circumstances, and had been in ill health. I induced her to listen to the Word of God, and invited her to call again. She soon became a constant visitor, and I was much pleased with her earnestness and teachable spirit, whilst I endeavored to instruct her in the great truths of Christianity.

She was soon after employed in the book-folding and stitching female department in connection with the Jewish Operative Institution, and endeared herself to all by her amiable conduct.

In my journal I find the following entry, under date September, 1848: "I gave Mrs. Ransom a letter, as a candidate for baptism, to the Rev. Mr. Reichardt. She then remarked to me, 'When I came to you about eight months back, it was not to propose myself for Christian instruction, but to get assistance for my sisters; but what was said made an impression upon me. I was then in that state described in the 29th chapter of Isaiah: a deep slumber and sleep had fallen upon me and my people.' She was however

not bigoted against Christianity, having married a Gentile, but who was indifferent to religion."

"Nov. 4, 1848.—Mrs. Ransom, who is to be baptized to-morrow, is a hopeful candidate; this has been hitherto a satisfactory case to me."

Since then, I am pleased to add, her attendance has been constant and regular at the Episcopal Jews' Chapel; and of a Sunday evening at my Jewesses' party to tea, she always sat by me. She said but little, but often expressed a humble firm hope of being "found in Christ."

Her sisters' testimony, too, was very remarkable. Although they are much opposed to her views, and manifested great opposition to her baptism, yet they never doubted Sarah was a sincere Christian; this they fully acknowledged to me. Her end was peace.

From the Jewish Intelligencer.

JERUSALEM.

LETTER FROM THE REV. J. O. REICHHARDT.

WE extract the following from Mr. Reichardt's letter of October 23th :

A Jewish Girl's Choice.

I have in former letters referred to the case of Da'ud Rachman, the first native proselyte of Jerusalem, whose wife had left him, and taken also their two daughters. The eldest returned to the father, and he was most anxious that his wife also should return and live with him, promising that he would not interfere with her religion contrary to her will, and that he would partake of the food she should prepare. Sometimes she appeared not unwilling, but the dread of the Jews kept her from consenting at once. When the case was to come on for decision, and by the Pasha's decree made to depend upon the girl's own choice, the mother was anxious to influence her daughter's mind, and went the day before to Miss Cooper's house, where the girl was kept for safety, and cried aloud: "Sultane! say, My mother, my mother!" The girl ran to the window, and said: "No, I shall say: Abui, Abui! (my father,) for then you also will come back to my father." And the girl kept her word. Though the mother screamed in the court: "Say Immi, Immi!" (my mother,) she cried lustily: "Abui, Abui!" and was ordered to be handed over to the father as his property. Upon this, Da'ud also claimed his wife and second girl, and it was decreed that notwithstanding his having become a Christian, he had a right to claim his wife and child.

This is an important decision, when it is remembered that many secret inquirers are deterred from declaring themselves on account of the dreaded loss of wife and children.

Applicants for Baptism.

I baptized last Sunday the infant daughter of a proselyte family. I was also in hopes that very soon I should be permitted to receive a whole family, the heads of which I have instructed for a considerable time; but the baptism has been deferred for the present.

Another family wish to place themselves under Christian instruction, and I have had several conversations in Hebrew with the father, who is very well acquainted with the New Testament, and gave me very clear answers on the nature of salvation by Christ.

A respectable Jew, a shop-keeper, has also called on my nephew, and avowed himself a believer in Christ, and wishing to become a Christian.

The Climate of Palestine.

There has been a great deal of sickness of late in Jerusalem, sometimes turning into ague, or the Syrian fever, but chiefly partaking of the nature of influenza. It is quite an epidemic, under which Mrs. R. and myself suffer

severely at this moment. It prostrates one's strength so entirely that one hardly feels fit for any thing. I can attend to all the necessary duties, but after a little labor and exertion rest is again necessary to recruit my strength. Syria and Palestine have a peculiar climate, and you may observe here a great many changes, so that all the fine breezes at times will not make up for the occasional siroccos, when it is all sultry, and not a breath of air is felt.

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